AUM

But where shall wisdom be found? and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof.—*Job, xxviii, 12, 15.*

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—*St. Luke, xi, 52.*

# THE PATH.

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## LETTERS OF H. P. BLAVATSKY.[1]

### VII.

A FEW DAYS after leaving Paris H. P. B. wrote to Madame Fadeef from London, where she was staying with Miss Arundale:

"My dear, my precious Nadeja Andreevna! For many years I have not cried, but now I have cried out all my tears on losing sight of you two. I thought my heart would burst, I felt so faint. Happily, some kindly French people in the same compartment as myself brought me some water at the next station and took care of me as best they could. At Boulogne Olcott came to meet me, and was nearly ready to cry himself on seeing how ill I was. He was also greatly put out by the thought that you and Vera might think him heartless for not having come to fetch me in Paris. But the poor old body never knew I was so unwell. You know I am always shaky. I spent a night in Boulogne, and next morning five more of our Theosophists came from England to look after me. Amongst them two good friends, Captain B. and his sister Lady T. I was nearly carried to the steamer and off it again, and triumphantly brought to London. I can hardly

[1] Copyright, 1895.

breathe, but all the same we have a reception this evening, to which probably about fifty of our old acquaintances will come. English people in their totality are not fickle; they have lots of constancy and loyalty. At Charing Cross, Mohini and K. nearly frightened to death all kinds of English people by falling down before me as if I had been an idol. It made me positively angry, this tempting of providence.

"My dear, this new parting from you is so bitter for me, and yet it is a consolation to have seen each other and to have learned to know each other better. I tell you, friend, life has nothing better than the consolation and happiness of the deep affection for things and people we have loved from childhood. This kind of thing can never die: it will have eternal life in eternity. Long, long after I had gone I saw you three together—you, Vera, and Madame de Morsier. She writes me she *was* with you until the moment your train left. This woman has a good heart, for the sake of which we must forgive her moody temper."

From London, between May and August, 1884:

"I shall never get well here It's not life I lead here, but a sort of mad turmoil from morning till night. Visitors, dinners, evening callers, and meetings every day. Our Olga N. assures me she feels a sort of adoration for me, and daily brings some of her friends to see me. She has already brought me the whole of celebrated London, except the great Minister Gladstone, who, according to the *St. James Gazette*, both fears and admires me—'is afraid of as much as he admires her'! To my mind this is simply a kind of glamor. . . . On the 21st July there was a meeting—*conversazione* as they are called here—in honor of Madame Blavatsky and Col. Olcott, held in the Prince's Hall. At first they printed five hundred invitation cards, and then there was such a rush for them that they had to add nearly as many again. Madame N. wrote asking for two tickets in the name of our Ambassador, and personally brought the Ambassadors of France, Holland, Germany, Turkey, Prince H. of Roumania, and nearly the whole of the staff of her devoted friend Gladstone. Lastly, Hitrovo, our Consul-General in Egypt, who came here on business. . . . I leave it to your own imagination to fancy the following picture: a huge hall, ladies in low dresses, *costumes de gala* of all nations—and I sitting in the place of honor, a kind of kingly throne out of a ballet performance, in my black velvet dress with a tail three yards long (which I hate), and Sinnett and Lord B. and Finch, the President of the London Lodge T.S.,

bringing and introducing to me, one by one, all who want to make my personal acquaintance. And of such there happened to be—I am trying not to exaggerate—about three hundred people. Just fancy, smiling and shaking hands with three hundred ladies and gentlemen during two hours. Oof!! Lord and Lady H. asked me to dine with them next day. After such an evening: just think of it! Cross, the Secretary for India, sat down beside me and complimented me to such an extent on the love of the Hindûs for me that I simply got frightened: they might put a political coloring even on this! Besides all sorts of European notabilities, they introduced to me a heap of black and yellow Princes, Maori, Javanese, Malay—I don't know who. Professor Crookes and his wife sat behind my arm-chair like a pair of adjutants, pointing out to me no end of their colleagues of the Royal Society, celebrated *savants* in physics, astronomy, and all kinds of 'Dark Sciences'. Now, darling, do you see, do you feel, the working of Karma? English Science, intelligence, and aristocracy paying honors to me which I do not deserve in the least. Master declared to me beforehand it would be so, and now I am perfectly miserable getting lots of visits and invitations, especially after Sinnett's speech in Prince's Hall. He struck an attitude and began to oratorise: 'Ladies and gentlemen! Before you you see a woman who has accomplished a world-wide work. She alone thought out and executed a colossal plan, the creation of a whole army of cultured people whose duty it is to fight against Materialism and Atheism as much as against superstition and an ignorant interpretation of the teaching of Christ (that is to say, against the one hundred and thirty-seven sects, Shakers, Quakers, howling Salvationists revelling in darkness) which is the shame of the Christian world. . . . Ladies and gentlemen of cultured England, behold the woman who has shown the world what can be accomplished by the power of will, steadfastly pursuing a certain aim, and by a strongly realized ideal. All alone, ill, without means, without patronage, without help of any kind, with the sole exception of Col. Olcott, her first convert and apostle, Madame Blavatsky has planned to unite into one intellectual whole a universal brotherhood of all nations and of all races. She has accomplished this undertaking; she has overcome animosity, calumny, the opposition of fanatics, and the indifference of ignorant people. . . . Even our liberal Anglo-Indian government mistakenly arose against her humanitarian mission. But happily it realized its mistake and stopped in time.' And so on and on in the same strain. The applause was deafening. I tried to blush for modesty's sake, but

got pale instead for want of air. I nearly fainted, for I am still very weak; though my legs from that moment in the railway station have stopped aching altogether.

"What am I to do with all these letters, evidently intended to arouse my pity, from all these admirers who are so very much in love with me? Half of them I can answer only in thought. But amongst them are many whom I really love and pity, as for instance our poor Solovioff. It's not long since I have come to London, but I have already got two such pitiful letters. The only thing he asks of me is to care for him and not forget him. He says he has never loved anyone outside of his family as he loves poor old me. Also our dear J. D. Glinka: do you know what she has done? She has printed five hundred copies of the document and the letter of Prince Dondukoff clearing me from the calumny of Mdlle. Smirnoff, and has sent them to all who are doubtful about the matter. . . . But, God bless my enemies! Now listen to a curious story: M. A. Hitrovo, our Consul in Egypt, called on me and asked me among other things: 'By the way, did you get our telegram, signed collectively by all the crew of the frigate *Strelok?* We sent from Suez to Port Said an expression of our gratitude to Radha Bai[1] for her kindly affection and remembrance of her compatriots'. I listened silently without understanding a word. 'But don't you remember', he says, 'I, as Consul, had to see off the Ambassador to China, and so was on board the frigate which you met in the Suez Canal'. Only then I remembered. Don't you recollect I told you in Paris about a joke I played in Suez, on the 3d of March if I am not mistaken. Our steamer of the *Messagerie* had to tie up in order that a big Russian frigate might pass on its way to China. So I took my visiting-card and wrote on it, 'A Russian woman who during many years never saw a Russian face sends a hearty greeting and deep salutations and her wishes for a pleasant voyage to all the Russians, beginning with the Commander and the officers and ending with the Marines. God protect Russia and her Czar!' —signed Radha Bai. And on the other side I wrote my real name and my Adyar address. We put this card into a tin box and flattened it. Then when the frigate was in line with us, Olcott very deftly threw the tin over into a group of officers and soldiers, and I shouted 'A letter to the Commander'. It was handed to him immediately, and under our very eyes he read it out. All the officers took off their caps to me, waving them to my address, and the crew shouted 'Hurrah!' I was awfully pleased.

[1] "Radha Bai" was H.P.B.'s Russian *nom-de-plume*.

'We were all very much amused by your invention', said Hitrovo, 'and very much touched by your note. The Ambassador and all the officers immediately agreed to wire you their gratitude to Port Said'. And fancy, isn't it vexing, it was never delivered to me. . . . I told Hitrovo I should insist upon its delivery, as a souvenir."

Herr Gebhardt came to fetch H.P.B. from London, and took her over to Elberfeldt, anxious that she should have proper care and rest, as well as tonic waters and massage, which had been ordered by many doctors who had agreed that her brain was the only sound organ in her body. H.P.B. writes:

"I travelled as if I had been a queen. Everywhere I had cabins and railway carriages all to myself, and Gebhardt, who came to fetch me in London, never allowed me to pay a penny for anything. We were about fifteen Theosophists travelling together, and here I have also found a large party of German Theosophists waiting for me. The President of the new German Branch, Dr. Hübbe Schleiden, Baron von Hoffman and his wife, du Prel, a certain dignified Countess Spreti with her husband and Aide-de-Camp—for he is a General—Captain U. I may well say with Madame Kourdukoff[1] that I have found here a company 'of lords, counts, and princes, all of them very decent people'—and all Theosophists of ours. Besides them there was the celebrated painter, Gabriel Max (don't you know?), with his wife and his sister-in-law, and Madame Hammerlé from Odessa; and Solovioff writes that he will not fail to come. What if you come als,?"

Next came the Coulomb disturbance. In regard to this Madame Jelihovsky writes: "H. P. B. stayed nearly two months in Germany and was thinking of settling in Europe for good—a step greatly recommended by the doctors. But at this time began a tragi-comedy, preparations for which had been made long previously by the enemies of her work. The *Christian College Magazine* of Madras issued a series of letters purporting to be signed by her and to be written to a certain French woman, Madame Coulomb. This Madame Coulomb, with her husband, had kept a hotel in Cairo some years before, and Helena Petrovna had stayed in it during the existence of her Spiritualistic Society which never succeeded. Unfortunately for her, she met them again, many years later, in India, when they were in abject misery and want, and kind-heartedly sheltered them in her house.

[1] Madame Kourdukoff is the heroine of a well-known Russian comic poem, a mixture of Russian, French, German, and English.

In H.P.B.'s absence Madame Coulomb quarrelled with all the occupants of the house, and consequently thought of finding some other situation for herself. Then Madame Coulomb was offered a very profitable transaction. Someone was sent to them by a certain missionary, explaining to them that in destroying this heretical Society they would act as good Christians—and besides would earn a goodly sum of money." This the Coulombs tried to earn as all now know. H.P.B. writes:

"Everything has changed. A hostile wind is blowing on us. What cure, what health is possible for me? I have to go back quickly to the climate that is fatal to me. It can't be helped. Were I to pay for it with death, I must clear up these schemes and calumies because it is not me alone they harm: they shake the confidence of people in our work, and in the Society, to which I have given the whole of my soul. So how can I care for my life? . . . They write to us that in Madras, Bombay, and Calcutta all the street walls are covered with thousands of placards: 'Fall of Madame Blavatsky; her Intrigues and Deceits Discovered'—and so on and so on. But on the other hand there are more than a thousand people who have arisen in my defence. Not letters alone, but telegrams costing thousands of rupees have been sent to the *Times* of London. As to India, the war there is more than a newspaper war. About two hundred native students have crossed out their names from the registers of this Christian College whose journal has printed these wonderful letters of mine. To be fair to truth, I must say that with the exception of two or three government papers in India, everyone is on my side. Even here some people have shown themselves real friends to me. Madame N. brought Mackenzie Wallace to see me; he has lived in Russia, and has written such an excellent book about Russia and speaks Russian so well. He is going to be sent as a Secretary to the Viceroy, Lord Dufferin. He gave me a letter of introduction to Nubar Pasha of Cairo, requesting him to help me in finding information about the Coulombs. Above all it is necessary to show up these rascals."

## MASTERS AND MESSAGES.

For more than a year a war of words has been in progress in nearly every part of the civilized globe, involving belief in the existence of Masters, in Occultism, and communications with or from them. From beginning to end this war of words has

served to obscure the whole subject and to leave it in utter confusion. No one has been benefitted by it; for dogma, denial, and denunciation have characterized most utterances on the subject, so that those dispassionate persons who possess real knowledge upon the subject could not be heard in the uproar, or would not have been listened to had they tried to speak.

It is surprising to see how little common-sense is exercised on the subject. Mystery is only another name for ignorance, but in addition to ignorance many persons have mystified themselves and woven a garment of illusion apparent to all but themselves, and they are ever ready to parade this garment as a veritable *peau de chagrin*, and herald their triumphs and their grievances on every occasion. If a supposed message flatters one's vanity or agrees with one's preconceived notion of things, it is loudly heralded as "*genuine*" and as conclusive evidence of the superhuman insight of the Masters; but if the reverse is the case, and the recipient *does not like* the message it is at once declared "spurious", even when both messages are transmitted through the same source, and the messenger that in the first instance was accorded all praise is now accused of fraud or "mediumship". The inconsistency of such a course counts for nothing. We have had many notable and recent illustrations of this kind, with *ex cathedra* comments paraded thereon. The result is blind credulity or sweeping denial on the part of the simple minded, and shameless subterfuges on the part of the designing and time-serving. One can easily imagine a real Master looking with pity or even with mild contempt at the practical results of their "breaking the silence of ages" in their efforts to help the world.

Genuine messages may be of varying import, and may come through a great variety of channels, and by a great variety of methods. If one is prepared to look solely at their intrinsic worth, their relation to time and place, and the general *fitness of things*, and to measure them solely by the dispassionate and impersonal standard of truth, one may receive counsel and help on many occasions, the most helpful and satisfactory of which will come direct to the individual himself, filtering in through his own intuitions or his Higher Self. With heart and brain and mind and soul wide open to Truth, with calm and dispassionate judgment, understanding opens and real *illumination* begins. Grant that Masters exist, that they really desire to help the world, that they are no respectors of persons, but help wherever they can all who really try to help the world, what reason can be assigned for their seeking other channels through which to communicate if we keep

"an open mind and an unveiled, spiritual perception"? Whence all this riot about signatures and seals and handwriting of the Masters? Must a message be certified before a notary, "sealed and delivered in the presence of witnesses", to be genuine? O, ye of little faith, and less knowledge, and utterly devoid of understanding! Is the *source* of a message to be an everlasting wonder, and its *substance* forever ignored, and its recipient left forever out of account? Is the *phenomenon* only of account, and all else to be ignored?

If so, then are Masters but poor Fakirs, and "Chelas" gaping imbeciles; mountebanks on the one hand and dupes on the other. This is just the estimate the cynical and sneering public puts upon these things, and we have only ourselves to blame, for that is clearly the "logic of events".

There have always been two classes of seekers after truth. The one go to and fro, seeking a sign, crying lo here! and lo there! Another class seek no sign but are content to *do the will of the Master*. These are calm and dispassionate in judgment, discriminating, charitable and helpful, and they never attack or denounce anyone: first, because it is useless and unnecessary; and second, because they work on an entirely different plane.

The present status in America makes it possible for these to pursue the even tenor of their way without being continually dragged into controversy and unseemly strife. One "brother" will no longer charge another brother with lying, and himself commit a dozen graver misdemeanors in order to "prove" it. We have reached a point where these things will be silently ignored, with the demonstration before us that the accuser equally with the accused is still a fallible human being. The ranks of the new T.S. in America are already formed. They rallied as at a bugle-call whose clarion note struck a responsive chord in every faithful breast and echoed around the globe. No pretence of "truth" and "purity" can longer masque an inquisition. Those who have heard the call and taken marching orders will stand shoulder to shoulder and, with malice toward none and charity toward all, will carry into the coming century the sacred trust committed to them, the grand and undying truths of Theosophy, and thus see to it *that H.P.B.'s latest incarnation is not a failure.*

J. D. Buck.

# H. S. OLCOTT vs. H.P.B.

In the April *Theosophist* Col. Olcott makes public what we have long known to be his private opinion—a private opinion hinted at through the pages of *Old Diary Leaves*,—that H.P.B. was a fraud, a medium, and a forger of bogus messages from the Masters. This final ingrate's blow is delivered in a Postscript to the magazine for which the presses were stopped. The hurry was so great that he could not wait another month before hurling the last handful of mud at his spiritual and material benefactor, our departed H.P.B. The next prominent person for whom we wait to make a similar public statement, has long made it privately.

Col. Olcott "stops the press" and rushes off the Postscript, "for the honor of the Masters". He wishes to defend those Masters, who sent H.P.B. as their messenger, by declaring that she "cooked up", forged, and humbugged with, a long and important message to Brahmans at Allahabad in 1881. The Colonel is H.P.B.'s first Western disciple, ignorant to this day of practical occultism and not able to propound a question to the Masters; never heard of Masters except through H.P.B. He now preserves the honor of Masters by blackening the character of their messenger. Splendid defence, this, of the Masters!

How does he explain the long silence of the Masters since 1881 on the subject? And another very pertinent question is this: How does this "defender of the Masters" explain his own silence in 1881 and since? He was present when the message was sent and knew of it. If he knew then that it was bogus why did he not divulge? If he did not know then, was it because he was unable to tell? If he has since been told by one of the Masters—*á la* Besant in the Judge case—will he kindly let us know which of the Masters told him, and when?

All these questions ought to be answered, and many proofs given by him showing the least occult ability to decide on false or genuine messages, because he has attempted to classify H.P.B. with frauds, forgers and mediums. Hence the Masters who sent her are put by him in similar categories. Observe that the forgery now alleged by him was at the very time H.P.B. was giving out from the Masters the series of messages which have become known to all. If we believe him, then the delivery by this irresponsible medium of one false message must throw doubt on every message. Certainly Col. Olcott is no occultist whose decis-

ion we will accept. Each of us will be left to decide for this, that, or the other message according to fancy. Olcott does not like the one in question because he lives in India, and it is too gallingly true. Perhaps others may like it, and not be willing to accept other messages that contradict their partisan view of the London Lodge papers or metaphysics and science. For my part, the message in question testifies to its genuineness by its text, except for those who are hit by it, or those who have the Indian craze and think themselves Brahmans, or those whose self-interest and comfort are against it.

The message condemns bigotry. The persons to whom it was sent were then of the most theologically bigoted families. They were wondering, like Pharisees, how it was possible that the Mahâtmâs could communicate with a beef-eating, wine-drinking Sinnett and not with them, who took no such things and never shook hands. To these very points, to their superstitions, to their upholding idolatry, to the horrors of caste, the letter adverts. The whole letter rings true and strong. Were one at all disposed to join Olcott in his absurd explanations by mediumship, this letter is the one that would be selected as true.

If for a moment we accept this view of H.P.B. put forward by Olcott then there is, as she published herself, no certainty about any message. Who is to decide? If she hoodwinked with one message, all may be the same — bogus — and the great force and strength derived from a firm belief in Masters will be swept away, because she, their first messenger to us, is made out a fraud. All this is precisely what Olcott *et al* wish to do. He cannot tolerate the idea that H.P.B. was greater than himself, so he throws around her memory the dirty cloak of tricky and irresponsible mediumship. That done, anything can be explained and anything accounted for.

Well, for my part, I will not accept such nonsense, Col. Olcott being incompetent to decide on Mahâtmic messages on occult lines, and being a disciple of H.P.B. is certainly much below her. His present utterance settles nothing about her character, about her mediumship or about the message; but it does serve to brand him as an ingrate and to place him plainly in view as one who calls that great teacher a fraud and a medium.

Now let the next and the next come on, so that we may have the lines clearly drawn and the hypocrisies unveiled.

### MRS. A. BESANT vs. H.P.B.

Mrs. Besant has sent an advance copy of an article to appear in *Lucifer* entitled "East and West". It is a very long article

devoted chiefly to William Q. Judge, but in it she takes up the message from the Master to the Allahabad Brahmans, which Col. Olcott deals with in his April Postcript. *She says the message is not genuine*, and thus walks beside Col. Olcott in abuse of H.P.B., for everyone with correct information knows that the message came through H.P.B.

WILLIAM Q. JUDGE.

## HERMES AS UNIVERSAL SOURCE.

THE OPENING chapter of Iamblichus on The Mysteries, translated by Taylor from the Greek in 1821, is devoted chiefly to showing that true inspiration has but one source, however various the channels.

"Hermes, the God who presides over language, was formerly very properly considered as common to all priests; and the power who presides over the true science concerning the Gods is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes. If, therefore, we participate in a portion of this God, adapted and commensurate to our powers, you do well to propose your theological doubts to the priests as friends, and to make those doubts known to them. I also very properly conceiving that the epistle sent to my disciple Ambo was written to me, shall give you a true answer to your inquiries. For it would not be becoming that Pythagoras and Plato, Democritus and Endoxus, and many others of the ancient Greeks, should have obtained appropriate instruction from the sacred scribes of their time, but that you who are our contemporary and think conformably to those ancients, should be frustrated of your wish by those who are now living and who are called common preceptors. I therefore thus betake myself to the present discussion; and do you, if you please, conceive that the same person to whom you sent the letter returns you an answer. Or, if it should seem fit to you, admit it to be me who discourses with you in writing, or some other prophet of the Egyptians, for this is of no consequence.

"Or, which I think is still better, dismiss the consideration whether the speaker is an inferior or superior character, but direct your attention to what is said, so as readily to excite your mind to survey whether what is asserted is true or false."

# PROOFS OF REÏNCARNATION.

BEFORE TAKING up the subject of Reïncarnation, it will perhaps be well to dwell for a few moments on Incarnation. That is to say, we ought to establish the premise that the human soul is incarnated in a body before we deal with the question as to whether or not it reïncarnates. In attempting this, it is necessary to enter somewhat deeply into the domain of philosophy, to establish a basis for our conceptions as to the nature and origin of the human soul, and to determine its relation to that body in which we asert it incarnates. Without however attempting to explain the nature, functions or powers of the Absolute, it is certain that this presents itself to our conception as a Triad of aspects, or hypostases which we recognize as Consciousness, Force and Matter. These hypostases are eternal, and eternally associated. There can be no consciousness isolated from matter and force, nor matter nor force apart from consciousness, nor from each other. Evolution can only consist in the changes in the relations between these hypostases, for all its vast processes which constitutes and *IS* the Manifested Universe must leave the Absolute untouched and unchanged by their infinite correlations and permutations.

There must be evidently an infinite gradation in the relative amounts, so to speak, of consciousness, force and matter associated in and as the Universe. The rock for example will have less consciousness and force, and a great preponderance of matter. The human soul will have more consciousness and force, and very much less matter—understanding in each instance potent as opposed to latent states. The latent potentialities in every instance are equally infinite for each of these hypostases, and this is the philosophical basis for attributing all the infinite diversity of the Manifested Universe to an Absolute Unity for its origin. Infinite Potentialities can only arise in an Infinite Unity—an axiom.

If, then, we can prove the human soul to be an entity independent of and superior to its body, we at once obtain a very important clue to guide us in the study of those infinite correlations among the three hypostases of the Absolute. It becomes evident that entities occupying superior states can clothe themselves with matter already ensouled by entities less advanced, which at once throws a great light upon the philosophical reason for evolution as enabling entities more advanced to associate themselves with

those less so, and thus because of their common origin and essence to emulate or bestow a portion of their own power upon these. If we are inclined to shy at this construction of *emanation*, then let us simply say that the very presence of the higher entity quickens into activity the dormant potentialities of the lower—a fact we constantly observe in nature, and which is at the basis of all attempts to educate and expand the minds of the masses. So that the scheme of evolution, apparently heartless when viewed from the purely materialistic aspect of the survival of the fittest, becomes the very embodiment of Supreme Love and Divine Compassion when illumined by the Wisdom of Theosophy.

Is, then, materialism correct in assuming that the consciousness displayed by the human soul is but a mode of force; a form of molecular vibration; a production of the chemical and molecular activities of the body, arising because and out of these activities, and ceasing with the death of the body? In other words, has man a soul?

Let us briefly examine this question. If the soul were the production of the activities going on in the body, then it ought to present the same conscious phenomena at every period of its existence. But we find, strangely and unaccountably from any scientific standpoint, the fact that life is broken entirely in twain by the mysterious phenomenon of sleep. The very familiarity of this process renders us unable to appreciate its exceeding mystery. One-third of man's entire existence is passed in a condition which would be utterly impossible were his soul the product of the molecular activities of his body, because during sleep all of these go on unchanged. The heart beats as strongly, and respiration goes on even more regularly. In fact, it is well known that sleep refreshes and restores the body; puts it in a better condition to perform its functions than before it had this necessary rest. Then, if all the functions proceed, and many of them even better, during sleep, why is that consciousness or intellection alone suspended? There can be but one answer—that man's soul is not his body, but is an independent, thinking being, using that body until it (so to speak) wears out its power to respond to thought; and then, without ceasing to be, with no possibility of perishing, the soul retires to those, to us, subjective realms which lie beyond the molecular side of nature and permits its body to rest. This theory, and this alone, explains why we sleep. Certain so-called abnormal conditions of consciousness also establish—and fully establish, to any reasonable mind—the further fact that the soul is not, and cannot be, the body. Some of these are trance, hyp-

notism, and allied conditions. Hypnotism in particular entirely demolishes the materialistic theory. For it is a fact that if a person is hypnotized his soul is freed to such an extent that it becomes very greatly superior to its condition before this was done. Hypnotize an ignorant boor, and, if the hypnotizer does his work properly, there will arise out of that chaos of ignorance, which represents the boor in his ordinary condition of mentality, a magnificently philosophical Ego, an Ego possessed of a thousand times more knowledge than the boor is able to express; thus proving that even the lowest and most ignorant have behind them a comparatively infinite amount of wisdom and knowledge. Theosophy asserts that evil acts and thoughts in former lives have caused them to create for themselves, or incarnate in, such bodies that they are unable to display those traits or make use of that wisdom which is their heritage by right of having won it in former ages. Hypnotism, then, proves that there is an Ego, a higher, almost infinitely wiser Ego, buried in the most ignorant breast, which would be utterly impossible were the soul merely a sort of conscious steam given off because of the molecular activities of the body.

Further, if the soul were not independent of the body then would memory be impossible. It is a well-known, scientific fact that to its uttermost atom, the body completely changes within seven years. Many of the tissues change in a very much less time than this. The gray matter of the brain for instance will completely change and rebuild itself anew in a very few months. But, resting upon the proposition that the entire body changes only every seven years, then if the real soul, the Ego, were the product of the molecular activities of that body, beyond seven years no man could remember. It would be an impossible thing. Man in this case would be a simple center of consciousness having no hold upon the past and no conception of the future. This fact that his body completely and entirely changes at least every seven years is a most important one to bear in mind, when studying not only the phenomena of reïncarnation, but all conscious phenomena. It has not been nor can it be explained by any materialistic hypothesis.

Without however needlessly wearying ourselves with the repetition of facts and logical deductions which may be found in every domain of scientific or philosophic investigation, we may rest here and declare that the human soul is an Ego, having its origin upon a higher plane of the differentiated Cosmos; a plane where thought is the key-note, and reason or ideation dominates

all other forms of consciousness, and where consciousness itself dominates the matter and force aspects of the One Absolute. Its body is a synthesis of entities in whom these other aspects of the Absolute are dominant, and with whom the Ego is thus associated under the law of Divine Compassion. This association also affords the Ego opportunity to increase its own store of wisdom through its experiences upon those lower planes of consciousness which it is entitled to approach by means of its synthesising these lower entities with the sense organs which constitute its body.

Reïncarnation, then, means the repeated return of the soul to earth, or to the molecular plane of existence, by rebirth in new physical bodies. This rebirth occurs under the law of Cause and Effect — the one absolute law which links the Infinite to the finite, and makes a finite possible. By some unexplained and perhaps unexplainable action of this law, all existence in the manifested universe proceeds under a further law of cycles. Every phenomenon of nature absolutely without exception obeys this latter law, although the majestic sweep of many of these renders verification difficult because of the brevity of human life. In consciousness its action is to produce alternate objective and subjective states; in matter alternating forms, and in force alternating correlations. Under it the human soul proceeds upon its evolutionary journey — for reïncarnation or reëmbodiment is the very process and method of evolution, — occupies a body for a time, casts it off, retires to subjective realms, and reäppears in due time in another body.

If then we find indisputable evidence that the human soul is an Ego, having its origin upon a higher plane of the Cosmos, and that it has incarnated in its present body, is it not logical to infer that it has done so before and may do so again? That which nature has done once can she not repeat? Is Incarnation such a strange, wonderful freak of nature that it may not be repeated except by creating a new soul each time? The fact that we find ourselves incarnated beings, using bodies to which we are infinitely superior, is proof positive to a reasonable, logical mind that reïncarnation is possible. For through all the processes of evolution it is the soul which evolves. This is the key-note to the dispute between Theosophists and materialists. Materialism claims that it is the form which evolves; and Theosophists declare that it is the soul; and that as the soul, using thought as the expression of its force, evolves, creating the myriad forms which we see in nature, these appear in response to that inner force. What is there to guide evolution if there be not some permanent entity

upon, or at least taking its origin in, a higher plane of nature? Upon this molecular plane there are certain molecular forces. These play among molecules, having neither the power to choose this direction nor that. If there were not something superior to these molecular forces, guiding, controlling them, and thus causing the production of the myriad forms in nature, there would be no nature. Would winds ever blow flowers into existence? Will the change of the seasons, the frost and the thaw, produce the fruit, the flying eagle, or the thinking man? What an absurdity! The designer, modeller and creator lies deeper in the heart of nature than any entity having its normal existence upon this molecular plane. And how can evolution proceed unless this same entity returns? Man may acquire all the wisdom and knowledge possible to his race under the particular environments in which he incarnates, but if he die never to return to earth again, how is his soul to evolve? His life may help others, but he himself profits no more by it. For him there is no further progress; the store of wisdom which he has gathered as the result of his experiences is lost forever, both to himself and to the race, unless he himself conserves it and returns to earth, for it is impossible to conserve that personal store by any other method. And this is true of every entity in nature. The slow change of form and modification of function is always in response to the necessities of a permanent, evolving, inner entity. They are due to causes which the entity brings over with it; things for which it has experienced the need in past lives and which find fruitage in the present one. And this not only applies to man, but to the insect, the vegetable, to the entities bound up in the rock. Because nature is but embodied consciousness; and every entity is a partaker and a worker in that grand scheme of evolution which does not single out, as the theology of to-day would teach us, man alone, and leave the rest of creation to an eternal annihilation. There is not an entity however humble but is a part of the throbbing heart of nature, working its way toward the divine state which man occupies; and no entity so low but that it may in the eternities of duration arrive at the highest stage of which the human mind can conceive.

J. A. Anderson.

*(Concluded next month.)*

# THE PRINCIPLE OF DUALITY.

As soon as we become conscious of existence we are at once confronted by the principle of duality, in that which is within us and that which is without, or the Me and the Not-me. The infant must gradually learn the idea of separateness, learn to distinguish that which is part of himself from that world beyond him, that his eager clutches cannot grasp. In fact at every moment of his life he is confronted with those "pairs of opposites" of which the Eastern philosphy tells us that the universe is composed. The Pythagoreans are said to have hated the duad, or the binary as it was also called, because it was to them the origin of differentiation and therefore of contrasts, discord, and the beginning of evil. It was that imperfect state into which the first manifested being fell when first detached from the Source of all Being. It was the point from which the two roads of Good and Evil bifurcated, and all that was double-faced or false the Pythagoreans called "binary," because to them *One* was alone Good, and Harmony, because from one alone no discord can proceed. And as the Monad was one and an odd number, the ancients called the odd numbers the only perfect ones, and considered them all as masculine and perfect, while even numbers were regarded as imperfect and were given only to the *terrestrial* and *infernal* deities. So that Virgil in his eighth eclogue asserts: "Unequal numbers please the Gods." (S. D. II. 602.)

But if we put aside these conceptions of the Greek and Latin races and go back in thought to the origin of all things, we cannot get away from the conviction that with the commencement of manifestation duality must begin. The moment we try to imagine the dawn of the universe we formulate the conception of *life*, and life is inconceivable without motion, which is change, either of place or condition,—is the action of attraction and repulsion, of the out-breathing and the in-breathing of the "Great Breath." Evil is the shadow of Good as Darkness is the shadow of Light, and everywhere throughout creation the opposite poles of positive and negative maintain the balances of universal law, and regulate the order of the heavenly bodies, or round a dewdrop on a blade of grass.

But as time went on and the earlier spiritual teachings came to be overlaid with grosser and more material ideas, the two equal and coördinate aspects of the Divine, that we call ordinarily Spirit and Matter, began to be considered as Good and Evil, and

represented not complementary but antagonistic forces. Instead of the beautiful symbol of the Greek Caduceus bringing to men's minds the thought of the twin serpents of evolution encircling the Tree of Life, it had for them only the significance of everlasting struggle, of never-ending discord.

And this antagonism of forces that alone can set the universe in motion and preserve it in life, took the form in ancient Persia of the opposition of Deity and Devil, who were originally one in nature as in name. The exaltation of Ormuzd, the Spirit of Good, says Mr. Cox, in his *Aryan Mythology*, "carried the greatness of Ahriman (the Spirit of Evil) to a pitch which made him the creator and the sovereign of an evil universe at war with the Kosmos of the Spirit of Light. . . . It was a dualism which divided the world between two opposing self-existent deities, while it professedly left to men the power of choosing whom they should obey."

With this Persian dualism the Jews came into contact during their captivity in Babylon, and the author of evil, the tempter, soon began to appear in strong opposition to the beneficent Father and God.

But Mr. Cox points out that while the Jewish mind readily absorbed this idea of the conflicting hierarchies, the one heavenly, the other diabolical, it nevertheless drew no sharp distinction between spirit and matter and had little definite idea of either the fact or the conditions of a life after death. It was left for Christianity to couple a distinct assurance of personal immortality with a profound belief in the devil and all his angels. Upon this rock did the early Christian fathers build their Church, for if we eliminate from their system of faith, the element of diabolical power, the whole fabric falls to pieces.

But when we go back to the original teachings of the *Zend Avesta*, that even as early as the days of the Babylonian captivity had become so corrupted, we find the principles of Good and Evil but the spiritual equivalents of Light and Darkness, Pain and Happiness; and as these were supposed to be exactly balanced against each other, so are their spiritual correlations. "Those old Spirits *who are twins*," says the *Zend Avesta*, "made known what is good and what evil in thoughts, words and deeds. Those who are good distinguish between the two; not so those who are evil-doers."

If we turn to the pages of the *Secret Doctrine* we shall find all these ideas amplified and set forth with all that wealth of illustration for which that book is so remarkable, and on page 416 of

vol. i, we seem to find the kernel of the whole thing in these words: "In human nature evil denotes only the polarity of matter and spirit, which principles are one *per se*, inasmuch as they are rooted in the Absolute. In Kosmos the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces which are necessary to each other,—mutually interdependent—in order that both shall live. If one is arrested, the other will immediately become self-destructive."

But the principle of duality is not only shown in all the "pairs of opposites" that make up the universe, but also in the rhythmic changes of its periods of activity and repose. This Law of periodicity, of flux and reflux, of ebb and flow, is absolutely universal, and therefore governs not only the sweep of the stars through the heavens, the changes of the surface of the earth, the physical phenomena of health and disease, of animal and of human life, but is also the foundation of what we have learned to call the law of action and reaction in the thought of man. Every real student of literature and art, as well as of philosophy and religion, will recognise this principle as the cause of all the changes in painting and in poetry that have so diversified their character even within the last three or four hundred years. Take the Elizabethan era for instance, when our poetry reached its climax of perfection, for then physical life and physical luxury, the worship of beauty as it appeared to all the senses, had stimulated the emotional nature to its utmost and passionate strength and perfect music were the outcome of this stimulus. Then the ebb came, passionate strength degenerated into license and vice, the Puritan reaction towards virtue and the severest restraint began, and beauty became a term of reproach. The Restoration set the pendulum swinging towards license again, but feebly, for the abandonment to passion is not strength but weakness. Then came the artificial era of Pope and his fellows, when nature was tabooed and everything was done by rule. After the artificial came the natural back again, and the wave of reaction set in motion by Rousseau and the influences of the French Revolution gave us Wordsworth and the Lake School, with its range from the simplicity of grandeur and nobility to the simplicity of childishness. Another reaction, and the worship of beauty in form and color—especially color—began with the Pre-Raphaelite painters and poets, and Swinburne and Rosetti swept us away in a flood of bright tints and soft melody, while Tennyson expressed the triumph of artistic feeling and Browning the reaction against

it. Now the influx of poetry that came into the world with the poets born mostly in the first quarter of our century, has died out: nearly all the great singers are dead; and the reaction gives us the triumph of form, dainty lyrics that pride themselves on the accurate observance of rule and on keeping the exact measure of the *triolet*, the *ballade*, the *rondeau*.

And we might go through the same sort of analysis in every department of thought, for everywhere through the universe the principle of "action and reaction" prevails. Old Geoffrey Chaucer realised this great truth when he wrote some five hundred years ago, those wise words:

> "Hearken this counsel for thy secureness:
> Upon thy glad day ever have in mind
> The unknown woe of harm that comes behind."

Not that we should always be looking forward to a possible misfortune, but that we should realize that there is nothing stable in this world where everything is most literally in a state of change and transition. "Let him that standeth take heed lest he fall," for it is on our "glad day," when everything looks bright to us, when our powers seem strongest, our position most secure, that we are nearest to "the unseen woe of harm that comes behind."

And of course the reverse of the picture is equally true, and the darkest hour of night precedes the hour of dawn. Dark hours must come to all of us, when our bodily strength fails and our mental powers are clouded, when all relation to the spiritual world above us seems cut off, and we drift like idle weeds upon a midnight sea. But even then the tide is turning, and if we only keep our hearts faithful to the right, the sun will shine for us again and the faint light of dawn broaden into the perfect day.

KATHARINE HILLARD.

## A PARENT T.S. DIPLOMA.

ON THE opposite page will be found a photographed copy of a diploma made and issued in due form in Jan., 1883. This is the diploma we referred to in an article in May issue under the title "The Theosophical Society." It is of course only one of many, but is introduced here to substantiate the statement in that article that the parent T.S. was active in New York as late as 1883, Abner Doubleday being then its President *pro tem* in the absence of Col. Olcott, the delegate to India.

# The Theosophical Society

OF NEW-YORK

admits **Elliott B. Page**, to the number of its Fellows.

**In Witness** it has issued to him the present Diploma signed by the President pro tem. and Recording Secretary at New-York, on the nineteenth day of December, in the year 1882.

Abner Doubleday
pro tem. President

William Q. Judge
Recording Secretary.

# WITH THE DRUIDS.

THEY WERE three wayfarers seated high on a curious rock. One of them rolled a cigarette and tapped the stone as he said:

"I wonder you fellows who are half-mystics anyway, don't try and get something out of this old cromlech."

Number One continued to puff his pipe phlegmatically, but his eyes might have been seen to wander to where Number Three lay prone upon his back on the slanting cromlech.

This youth had not spoken hitherto. He lay, as I have said, on his back, the huge cromlech for his bed, there in the high uplands of Wales. His eyes were fixed upon the misty frontlet of Snowdon, far in the distance, but whether he saw that noble outline may be doubted; his gaze seemed inverted; he looked as one who surveys the past, rather than the distance. His friends exchanged a nod, and then began again.

"Say, old chappie, can't you get something out of this cromlech? How did the people get such big boulders up here, anyhow? And how did they raise them upon the two piles of smaller stones at each side?"

The youth held up his hand for silence. Then he spoke in a somewhat rapid and dreamy tone.

"I see," said he, still gazing skyward, "an altar; it is this stone. There is a deep groove cut in it; the groove is under my back; it is to carry off blood. There is an old man, one with a fierce face and shaggy eyebrows. He holds a curved knife and other men are fetching a kid to him. He feels the knife-blade and gloats on the kid, but he is thinking of a prisoner in the cairn under this rock. It is a dark and rough man, undersized, dressed in furs, with bare head and legs. The old priest waits for the dark of the moon to sacrifice him; he wants an omen to avert misfortune. Now he kills the kid and reads the entrails; he sees barques lost at sea; he is angry, for much treasure has been lost to the priesthood of late. Some of it is buried in the right-hand corner of the cairn below. It is in the days of Druidical degeneracy; this old man is one of the last of the Druids. Fah! what a brute he is!"

"But how did they raise the cromlechs?" asked his companions.

"I go back much earlier for that. What I see is the night, moonlit and beautiful. A crowd of men are gathered about this

stone. On one side is a group of priests, robed in white: they are chanting. It is a singular song, monotonous, with strongly marked cadences, under which the ether pulsates and swells like the sea in a tempest. In front of them is a grand old man. He has a girdle, over his white robe, about his waist; a gleaming fillet on his white hair. On his breast is a sparkling thing—oh! I see; it is a divining crystal. He holds a rod of metal wreathed with mistletoe and seems to be marking the time for the singers. What—? By Jove! He is marking time, but it's funny, you fellows, for the singers are in a somnambulic or hypnotized state; they obey his motions like a single trained instrument and then when he gives a great upward sweep with his rod the song swells out in a large diapason and at the same moment the men lift this huge stone. It comes up lightly, easily, on the wings of the sound as it were; they guide it toward the two piles built for it; the song dies low; the stone settles in its place and the old priest breaks into an incantation of praise. These stones were lifted into place by *sound!*"

He rises eagerly on his elbow. One of his companions says: "Right you are, I shouldn't wonder. Remember Keeley's cannon-ball."

"What did it do?"

"Rose in the air when the note of its mass was repeatedly struck."

"And remember one of Sinnett's lectures, where he says that the ancients levitated huge blocks of stone by sound."

The younger man broke in eagerly.

"What I see about the stone are atoms which are—how shall I phrase it?—they are *creaturely*. That is, they have all kinds of forms and are half conscious; some are more conscious than others. Their forms are diaphanous, gelatinous. They are like sensitized plates. On each a picture is impressed, a picture formed by every brain of every singer; it is a picture of raising the stone. And when the sound reverses the etheric action, these creatures, the lives of the ether, reverse it in themselves and the stone, and so assist the levitation. In fact, many of these lives are a part of the aggregate of lives making up the stone."

"At what date was this?" asked one of his friends.

"Oh, in the earlier days of Druidism, when the priesthood had real power. Say about 500 B.C."

"And where did the stone—and others like it—come from?"

"They came from the mountains over yonder."

These mountains were some fifteen miles distant from the

upland where the travellers then were. The ground was so bare that even the hardy Welsh sheep could scarce find sustenance from the short, woolly grass. In some of these high, bare spaces were circles of upright stones, like short pillars, all systematically grouped, with here and there a table-like cromlech, its flat bald top upturned, poised on two smaller stones, or a pile of them, like rude shelters, with sometimes a cairn underneath, a cairn with a fire-place and even a rude stone seat.

"Were the cromlechs brought from the mountains by the power of sound?" questioned the man with the pipe.

"Not always. Sometimes they were—a part of the way. But—it's curious now—but I seem to see that the earth has its circulation. It has currents which are its blood streams. In these, stones are carried from beneath the earth to its surface—or near it; then on and on. They travel just as drops of blood travel down the blood stream, and are indistinguishable from the surroundings as are the drops from the stream. Why? Because they—the boulders—are of far too gross matter to be visible to the human eye. The wizards see these currents; they see the travelling stones, moving in and then on the earth, gathering other atomic lives to themselves, assuming gradually a more objective vibration; finally they become visible, near the spot of their destiny. Then the wizards increase the vibrations of the current, the elemental lives help, the stones are assisted on their way. I see and feel it all."

Abruptly he ceased. A light gathered upon his face. He was away in the thought-world, far from the paths of men. Like a victim himself, he lay upon the altar of a by-gone faith, his arms outstretched in the form of a cross. An image he was of those sensitive victims who are stretched upon the sacrificial stone of the world, bearers of the cross of opposites, feeling cross magnetisms like a whip, unable to escape, tethered to a hard cold objectivity yet forever facing the mystic depths of the sky.

Behind him, one of his companions silently showed to the other the pages of a small local guide-book, one which none of the party had yet read or seen. He pointed, after a moment, to a couple of lines at the foot of the page. In a description of the cairn beneath them, occurred these words: "—and in its right-hand corner, at a depth of twelve feet, was found a pot of coins, rude bracelets and other treasure."

The men looked at one another.

"Come lad," said the one, knocking the ashes out of his pipe, "we must be going."

The other laid his hand upon the lad's shoulder.

"I'm jolly well puzzled to know where you get all these things," said he.

The lad smiled roguishly and, lifting his voice, broke into one of the ancient songs of Wales.

"I have been in many shapes
Before I attained a congenial form.
I have been a drop in the air.
I have been a shining star.
I have been a word in a book;
I have been the book originally.
I have been a light in a lantern
A year and a half. . . .
I have journeyed as an eagle.
I have been a boat on the sea.
I have been director in a battle.
I have been a sword in the hand.
I have been a shield in a fight.
I have been the string of a harp,
Enchanted for a year
In the form of water!
I have been a rod in the fire.
I have been a tree in the covert.
There is nothing in which I have not been."

His voice ceased. He glanced around at the lowering skies, then sprang over the stone wall on his left; heedless of his following companions, knowing nothing of the stinging raindrops or the rising winds, he breasted the hills, his rapt gaze fixed, while before him, unseen by others, to him more vivid than any objective sight, more real than any admitted fact, unrolled the splendid, the endless panorama of the Screen of Time.

J. N.

## CORRESPONDENCE.

### DR. HARTMANN READS THE "POSTSCRIPT."

"My dear Judge:—What is the matter? Has the world become struck with blindness, and does the President of the T.S. not know what Theosophy is? Have all the lectures of Mrs. Besant been after all nothing but eloquence mixed with gush? Do our own Theosophical writers only repeat parrot-like what they hear, but without understanding?

"I ask these questions because I received a letter from Col. Olcott, in which he calls my attention to a certain presidential "postscript" in the April number of the *Theosophist*, and having at last sent for that journal, I find that the "postscript" refers to the well-known "*Mahâtmâ Message to some*

*Brahmans*" published in the *Path*. It seems almost incredible how anybody, to say nothing of a president-founder, could misconstrue and confound that message so as to understand it to mean that the Brahmans should "repudiate their religious beliefs, cast aside their splendid scriptures, and turn Buddhists!" in other words, that they should give up one orthodox creed for the purpose of assuming another. I never imagined it possible that anybody could not see the plain meaning of that letter to some Brahmans, in which the Master asks them to strive to *outgrow* their orthodox beliefs and superstitions, faith in gods or a (separate) god, and to attain *real knowledge*.

"Great must be the power of Mr. Chakravarti and his orthodox colleagues, if they can spread so much darkness over Adyar. The very air in that place seems to be reeking with envy, jealousy, conceit and above all ingratitude. Persons (such as Hübbe Schleiden) who for many years have been making a living by huckstering the truths they learned from H. P. Blavatsky and trading them off as their own inventions, now turn upon their benefactors like wolves.

"For years it has been preached and written in all theosophical papers, that blind belief in a doctrine (based upon the supposed respectability of the person who teaches it), is not *self knowledge*; that we should neither reject a doctrine nor blindly believe it, but strive to attain to the true understanding of it. And now after these many years the cry is heard among the "prominent" members of the T.S.: '*Where, oh where is a person whose respectability is so much assured, that we may blindly believe what he says and save ourselves the trouble of thinking for ourselves?*'

"It seems to me, that the present row in the T.S. is an absolutely necessary test, to show who are and who are not capable of grasping the spirit and essence of theosophy, and to purify the T.S. of those elements incapable of receiving the truth. Let those who need doctrines, be they brahminical or otherwise, depart in peace. Let them rejoice in the conviction of their own superior morality, which is the product of the delusion of self. The true theosophist knows that the condition necessary for the interior revelation of truth is neither the acceptance nor the repudiation of doctrines, nor the belief in the respectability of Peter or John, but the sacrifice of self and that love of the Master which alone forms the link of sympathy between the Master and the disciple, and whose purity consists in being unselfish.

Yours very sincerely,

HALLEIN, *April 25, 1895*. F. H."

THE "CASE AGAINST W. Q. JUDGE".

EDITOR PATH:—Dear Sir: I am again obliged to correct an erroneous statement of fact made by Mrs. Besant. It occurs on page 13 of her latest publication entitled, *The Case Against W. Q. Judge*.

In referring to a message which she says informed her that Master did not write certain messages and that Mr. Judge did, the following occurs in parenthesis:

("I informed few people of this last year, but among the few were Mr. Judge, Dr. Buck and Dr. Keightley, so that they knew on whose authority my knowledge was based. . . .")

Mrs. Besant's memory is entirely at fault on this point; she never told me that Master made any such declaration to her.

In a conversation with Mrs. Besant in Richmond Park I asked her if Master ordered her to bring these charges against Mr. Judge. Her reply was, "He told me to take action." This is all she said on the matter. There was not the slightest reference to any previous message on the subject.

On page 1 of the same pamphlet Mrs. Besant declares that I with others have attacked her. This I must deny. I do not think that the correction of misstatements of facts by Mrs. Besant on important matters can, by any process of logic, be construed into an attack; nor can the bare statement of facts about her, without impugning her motives, be justly called an attack.

Fraternally,

J. D. BUCK.

Most emphatically I state that Mrs. Besant never said to me that which, on page 13 of the pamphlet Dr. Buck refers to, she asserts having informed me of last year: *i.e.*, that she had learned from Master that the messages were not done by Him but by me! WILLIAM Q. JUDGE.

EDITOR PATH:—It is with sincere regret that I find myself obliged to make public denial of the truth of Mrs. Besant's statement that she told me that the Master had informed her of Mr. Judge's guilt. Mrs. Besant never so told me. The present statement as to my being so told is utterly untrue.

Such information as I had was in the form of a letter addressed by Mrs. Besant to a committee of five, of whom I was one. A copy was given to me. It says:

"Last summer it came to my knowledge that certain letters, and comments on letters, in M.'s writing, were not His. To prevent mistaken judgments let me here say to you—but in strictest confidence—for if this matter should become public, I will not have Master's name bandied about in controversy, but will take the responsibility of my judgment on my own shoulders—that the fact itself rests to me on Master's own communication, made when no third person was present, but He and I only were face to face. *The details were not given by Him directly.* . . ." (Italics are mine.) (CALCUTTA, *January 12, 1894.*)

1. As Mr. Judge was not named by the Master according to this account and as:

2. The wording permitted the belief that *the writing* was denied to be Master's own, a fact known to all old students for years, and as:

3. Mrs. Besant told other persons verbally that Master told her *the handwriting* was not His, and these persons so told me and are known to me as persons of veracity, and as:

4. I ascertained that this interview with Master was said to have taken place in Mr. Judge's own room in the New York Headquarters and that Mr. Chakravarti was the giver of the "details;" [The first part of this, as to Headquarters and America were told me by Mrs. Besant; two of her household, members of the I.G., told me that Mrs. Besant told them that Mr. Chakravarti came in at the close of the interview and gave her the "details." But they said Mr. Judge was not named to them. Just as H.P.B. helped Mrs. Besant to see the Master during her life-time (when Mrs. Besant had "no psychic or spiritual qualities") so I believe Mr. Chakravarti made visible to Mrs. Besant the image she had herself formed in her own aura; this is one kind of evocation.]

I took two occasions to ask Mrs. Besant the direct question whether Master had named Judge to her, or had spoken of his action as guilty or as disapproved. I could obtain no reply whatever from Mrs. Besant on this head. She looked down and was perfectly silent, though I pointed out to her that it was not just to us that she should thus give hints of the Master's meaning and leave us in any doubt as to the exact facts.

Mrs. Besant told us at Richmond that she had had no order from the Master except "take action." That she took orders through Mr. Chakravarti as coming from the Master. That it was Mr. Chakravarti who told her Master ordered her to mail the letter requesting Mr. Judge to resign. And she admitted occult ties with a group of Brahmins in India, such ties being prohibited by the rules of a private body to which we and she then belonged.

Mrs. Besant's original definition of Mr. Judge's action could not be construed as she would now wish us to construe it. In her letters she says:

". . . . to help put an end to deceptions for which Damodar had to suffer, as Master K. H. said, and yet to stand close to our W. Q. J. *who is largely a victim* in this business . . . ." (Italics mine.)

"He (W.Q.J.) needs all our love, sympathy and loyalty, the more because *by an error of the head only*, he has sought to serve the Master at the cost of his own honor." (What an astonishing moral confusion this idea presents! A. K.)

To Mr. Judge, Mrs. Besant thus defined his act:

"My one hope is, my very dear brother, that you will have the heroism to say frankly the wrong has been done under a mistaken view, UNSELFISHLY SAYING WHAT YOU KNEW WAS MASTER'S WILL THOUGH NOT DIRECTLY WRITTEN BY HIM, and that you may thus make it possible for us to remain co-workers. If you thought it right to make a brief statement to this effect I believe the whole situation would be redeemed, trust in you re-established and the best members of the Society would rally round you. . . . . the case would be

put as it really is in my belief, the use of wrong methods under a mistaken view of occult duty and with the pure motive of helping others. . . . My love, you dearest brother, brave and devoted servant of the great Lodge, not *again* to be separated from your comrades I earnestly pray." (AGRA, *February 8, 1894.*) (Italics mine.)

Mrs. Besant also wrote Mr. Judge that she "had suspected you (him) for a year past" during which time she had been keeping up the most confidential and cordial relations with him.

In another letter Mrs. Besant says:

"I have no room for doubt *that Master's writing* has been imitated without His direction, mostly to enforce wise advice or encouragement and so with pure motive though utterly wrong in judgment. . . ." Mrs. Besant then refers to a passage in a letter of H.P.B.'s and says that "apparent justification may be found . . . But this might act as an excuse, and anyhow, Judge has done years of faithful service and splendid work, he has devotion and spiritual knowledge and deserves our love and help despite this." (CALCUTTA, *January 11, 1894.*)

I have quoted enough to show Mrs. Besant's original attitude and that she never so far as I know made any avowal of Master's naming Mr. Judge. She has only done so now, when unable to justify herself before the world or to overthrow Mr. Judge.

Furthermore, I do not believe in the genuineness of Mrs. Besant's supposed communications from the Master.

On the opening page of *The Case against W. Q. Judge* Mrs. Besant makes one of her sweeping assertions, to wit, that I "cannot possibly have any knowledge" of her "supposed psychic experiences" except "by the delusive and uncorroborated testimony of a psychic." I bow to Mrs. Besant's decision; her guess is a correct one, though I should not have put it quite so bluntly, for my sole and only witness *was* and *is* Mrs. Besant herself. We have her hearing, seeing, touching, smelling (why not add tasting?) the Master. It this is not psychism, what is? For a real delineation of the *spiritual* experience consult *The Voice of Silence* page 16, ed. 1893. But also, as usual, Mrs. Besant forgets. I was present at a psychic experience of hers. One evening, in my sitting-room at Avenue Road were present Mrs. Besant, Miss Cooper, Miss Stabler, Mrs. Keightley, Messrs. Mead, B. Keightley, Hargrove, James M. Pryse, Professor Chakravarti and myself. Mr. Chakravarti intoned a mantram, made sweeping magnetic passes in the air, then fell into a semi-trance, when a message on "Peace" was given through him apparently by audible telepathy. Mrs. Besant claimed to several, as I heard, and to Mrs. Keightley, Miss Stabler and myself together, that the voice was the Master's, and that she saw his presence. She was the only one who did so. She was not in a trance; and this was a psychic experience. I did not believe in the phenomena as being ought but mediumistic because:

1. In real occultism the student creates a vacuum by the use of the secret brain center ("sending out a spiral of force from the head" H.P.B. said), and the strokes made by the arms create a vortex of physical plane force which affects temporarily the physical molecules of the subject and those only. The subject is controlled and sees the picture held in the brain of the magnetizer: the spiritual ear or eye is not to be opened by vortices of lower plane matter, nor does the Master appear in a vortex or a vacuum of physical plane or astral (lower) plane matter.

2. Although all persons present sat near to Mr. Chakravarti, the furthest off being three yards away, some heard the uttered sentences as a whisper barely heard, others as a voice so loud and strident that they feared it would be heard across the street. This shows glamour. It is a common trick in the East. Those who heard the message loudly were most under the effect of the glamour induced by the passes; the others were less so.

I lived at Headquarters during Mr. Chakravarti's visit there and knew from Mrs. Besant, from him and from personal observation, of his frequent magnetisation of Mrs. Besant. He said that he did it to "coördinate her bodies for work to be done." To a physician and a student of occultism, the magnetisation of a woman advanced to the critical age of mid-life, a vegetarian, an ascetic, by a man, a meat-eater, one of full habit, large appetite and of another and dark race, is not wise. The latter magnetism will

assuredly overcome the former, however excellent the intentions of both persons. And I soon saw the mental effect of this in Mrs. Besant's entire change of view, in other matters besides those of H.P.B. and Mr. Judge.

In a letter dated July 2, 1891, Mrs. Besant says, writing to esotericists who did not wish to accept the co-headship of Mrs. Besant, the following:

"*If I could*, I would say to you, my dear ——, sign only to Mr. Judge. I should be quite content, for indeed there is no reason why you should have any confidence in me. *Only as They have put us together*, I have no power to stand aside." (Italics mine.)

On March 8, 1894, Mrs. Besant writes:

"Master's approval in the message is just one of the very things challenged as *not* Master's. From my standpoint, no tie was made by *Them* in this matter."

Mrs. Besant would have us believe that the Master from 1889 to 1894, suffered her to believe that He had made a tie He never made and to induce others to take a pledge to her by a statement of His putting her with Mr. Judge, that statement being false in fact. Also that the Council message, which Mrs. Besant for years wrote and declared could not have been touched by Mr. Judge, which statement Mrs. Besant last made to me a few weeks before Mr. Chakravarti arrived in England, became a fraud so soon as it interfered with Mrs. Besant's altered views of Mr. Judge. If all these years she saw the Master, why did he permit her to write, declare and publish frauds as truths? Is Master a dupe? or her accomplice?

These are a very few of the facts which prevent my accepting Mrs. Besant's statements as I would like—as I would only be too happy—to do. The contradictions between her public and private statements, and between her letters, make it impossible. Yours truly,

ARCHIBALD KEIGHTLEY.

# LITERARY NOTES.

LOTUSBLÜTHEN for April (German) gives another instalment of "The Palladium of Wisdom", and an article from communications of H. P. B. called "Tibetan Teachings". The number ends with the usual notes.

VAHAN for April, barring "Activities", has much *pro* and *con* Mr. Judge, colored sadly enough with ill feeling and misstatement. "The result of the vote", as given, is misleading, no account being taken of the Lodges that refused to vote and protested against it.

NOT YET. Mrs. Mary Weller Robins has added one more volume to the rapidly growing list of Theosophical romances. The theme is an old one; the preparing before death of the new body destined to be the occultist's next earthly tabernacle. Interwoven with the story is philosophy given without lable, and in a manner that may not frighten off the orthodox reader. The work should do good in stirring up interest among the outside public, and we wish it every success.

THE PACIFIC THEOSOPHIST for April. Allen Griffiths in the opening article which deals with the past troubles in the Society, urges that all must be done to enable us to go "On with the Work!" A practical view of Maya is contained in Ernest Harrison's short article on that subject. "A Mahatma's Message to some Brahmins", and the "Truth about East and West", are copied from the PATH. Dr. Anderson's paper is continued.

OURSELVES. The first number of a little English monthly comes to us under this title, which is printed for Bow Lodge in the East End of London. It is intended, as the cover tells us, "to bring Theosophy, the People's Heritage, to the thinking men and woman of East London", and the articles are to be written to the level of every day needs. It is edited and printed by C. H. Collins and H. H. Birt, and the small subscription price makes it possible for nearly every one to aid in this good work.

SPHINX for April (German) contains a leading article, "A Theosophical Doctrine underlying Roman Culture", by Raphael von Koeber, in which the author shows that some of the leading Roman philosophers believed in Reïncarnation. Dr. F. Hartmann has a long article entitled "Cremation Considered from the Standpoint of the Religions of the East". It was a lecture delivered in the hall of the Scientific Society, "The Flame", in Vienna. The next article is "The Death of the Kiss", then follows a translation, a story, and a short article by Delius about fruits and nuts as a diet.

THE MYSTERY OF CLOOMBER, by A. Conan Doyle. The doctor has certainly branched out into new fields, and has given us an interesting tale with a strong occult flavor. An Adept is murdered by two English soldiers and the book describes the revenge taken upon them by the Adept's chelas. It shows the western man's misconception of the "heart doctrine", but we cannot expect too much all at once. What is of considerable value is an appendix giving a very fair account of the Occult Brotherhood and the theory of Adeptship. Mr. Sinnett is quoted, and in the main the exposition is correct.

NORTHERN THEOSOPHIST for May. The most important article is one by Franz Hartmann entitled "Awaken" and "dedicated to the Few". And wisely so dedicated, for "Few" indeed will read with true understanding, and with the "inner" as well as the "outer" sense. The Editor in his "Remarks" has suggestions regarding psychic development; it is the Black Lodge which would foster this, the White would hold it back; and "Occultism" should never be confused therewith, (which the Editor does somewhat in spite of his protest!) "Conscience" is continued, and Mr. Bulmer makes suggestions as to amended Constitution and Rules which seem to be dictated by good feeling. "Notes from the *Secret Doctrine*" and "Thoughts ", are the remaining articles.

LUCIFER for April continues the persecution of Mr. Judge and his friends, though this month it is concentrated in the "Clash of Opinion" and "Activities", the rest of the magazine being undefaced by it. In place of the "Watch Tower", we have a scholarly article by Mr. Mead on "Plotinus", which is later to serve as preface to a new edition of Taylor's *Select Works of Plotinus*. "Two Houses", a continued story by Ivy Hooper, promises something in the way of sensation. C.J. translates from the Russian a sketch of a weird, old woman under the title "A Samoyed Seeress". A.M.G. begins an article, "Christianity and its Teachings", which gives interesting accounts of the secret teachings of early Christianity, forgotten and denied by the Churches to-day, yet one in essence, though varying in form, with all great human Religions. The continued articles and reviews end the number.

THEOSOPHIST for April. "Old Diary Leaves" is gossipy. We are introduced to Damodar, General and Mrs. Gordon, Madame Coulomb, and others. A lecture before a Jain audience is described, where the Colonel seems to have been more impressed with the difficulty of escaping in case of fire than anything else. We are told how to cure scorpion's bites with five pointed stars. The conclusion of "Outlines of Astronomical Motion" is announced, and a story called "Overshadowed" by Percival Graham is begun. "Onward Progress" is a well written comment on the article entitled " Theosophic policy, Hinduism or Buddhism" which appeared in the February number and supports the Indian caste system, an unfortunate tendency we are beginning to notice among certain writers for our magazines. But by far the most important thing in the number is Colonel Olcott's "postscript" wherein he tacitly acknowledges the astounding fact that he believes H.P.B. forged the letter from K.H. to the Prayag Brahmans. This has been noticed at length in another part of this magazine. The Colonel further announces his consent to the publication of the charges against W. Q. Judge.

IRISH THEOSOPHIST for April. "Letters to a Lodge" are resumed, and this month deal with the important question of the manifestation of Mahâtmâs on the material plane. This question, in direct disregard of all H.P.B. most positively said to the contrary, has been lately raised by a certain number who, finding that they have no personal communication with Masters, desire to prove its impossibility for others generally believed to be more fortunate (or more advanced, perhaps?) The contention proves the

ignorance on the part of those who wage it, both of the main issue and other occult matters, but as it might easily be a stumbling block in the way of beginners in Theosophical studies, it is well to have it set forth and explained, and in Jasper Niemand's clear and forceful style. H. T. Edge continues "Teachings of a Western Occultist" which contains much in a small compass. Especially valuable are the remarks about Imagination — a subject not generally understood. This also is well worth consideration,—"On the path of the great science it behooves us not to set foot rashly; but once on the march, we must arrive or perish. To doubt is madness, to stop is to fall, to recoil is to be hurled into a gulf". Under the heading, "A Family of Mystics", Mrs. J. C. Keightley gives two most interesting letters, one from Mrs. Johnston, the other from her brother, showing the strong strain of mysticism in Madame Blavatsky's family. "Legends of Ancient Eire" is continued, and the remainder of the magazine contains letters, etc., discussing the "Judge case", now happily at an end, so far as America is concerned.

# MIRROR OF THE MOVEMENT.

## AMERICA.

WANT OF SPACE this month prevents the insertion of interesting reports from many Branches of White Lotus day celebrations and other activities.

THE CENTRO TEOSÓFICO DE VENEZUELA met in extraordinary session on White Lotus day, dedicating such act to preserve the memory of H.P.B.

WHITE LOTUS DAY Fort Wayne T.S. celebrated with addresses, readings and music. The rooms of the Society were splendidly lined with flowers; they were filled with people all of whom were deeply interested in the exercises.

WHITE LOTUS DAY was observed by a large number of Chicago Theosophists, who gathered together to hear music, readings from Bhagavad Gita and Light of Asia, a paper and address. Madame Blavatsky's picture was wreathed in smilax, and flowers and palms massed below to the floor added their beauty to the occasion.

WHITE LOTUS DAY was celebrated at the Headquarters rooms in New York City by readings and addresses. The members of the different Lodges and Centres in and around New York and vicinity assembled there as usual on the anniversary of H.P.B.'s departure. Readings were given by Miss Daniel and Messrs. Fussell and Patterson, and afterwards an address on *The Death of H.P.B.* by Claude Falls Wright. The room was decorated with flowers.

BURCHAM HARDING lectured April 21st at Boston Headquarters on the *Mysteries*. The 22d, attended the weekly meeting of Lynn Branch. After Convention lectured May 3d and 4th at Stoughton to small audiences. The 5th and 7th at Hudson, Mass., about 200 people attending the lectures. The Unitarian minister at whose church the meetings were held, asserted at the close of the first lecture that Reïncarnation was never a teaching in Christianity. He failed to appear at the second lecture to support the assertion. The th a class to study was formed at Hudson. The 9th and 10th delivered lectures in the Universalist Church, Marlborough; the 11th a small class for study was formed. The 12th lectured on *Human Perfection* to a very enthusiastic audience in the Unitarian Church, Framingham. The pastor is a F.T.S. The 13th spoke to good audience in the Labor Church, Lynn. This Branch holds its meetings in a private house, and has organized public lectures to fulfil its duty to the public. The collections at the close about cover expenses. This is a good example to Branches similarly circumstanced. Mr. Harding is now working in Western Mass., Springfield, Easthampton, etc. The press everywhere is very favorable. Theosophy is getting a firm grip of the people.

Karma is shaking the old dogmas. Even so-called orthodox ministers begin to apologise for their belief.

LOYALTY BRANCH T.S. is to be the name of a new Branch to be formed at Chicago, Ill. At a meeting of the old Chicago Branch to ratify the action of the recent Convention not all the members favored it, and to avoid friction and to have opportunity of carrying on the work without being interfered with by the others, the members favoring the resolutions—(which practically constitute all the old and strong workers in the Branch) withdrew and reörganised themselves into a society under the above name. Bro. Allen Griffiths, the Pacific Coast lecturer, was present at the reörganization and rendered material aid. The President will be Bro. R. D. A. Wade and the Secretary Miss Eva F. Gates, two names so well known as Chicago workers that success in this venture may be assured. A Preamble and Resolutions concerning the reörganization were adopted at the meeting and copies sent out to every Branch in America, as follows:

PREAMBLE AND RESOLUTIONS.

*Whereas*, The Chicago Branch of the Theosophical Society did on the 15th day of May, 1895, by a majority of one refuse to ratify the action of the Convention of *The Theosophical Society in America*, held in Boston, Mass., April 28th and 29th, 1895; and

*Whereas*, By such refusal did countenance and endorse certain unjust and unwarrantable charges made by members of the European Section, against our respected and beloved Brother William Q. Judge; and

*Whereas*, We, the undersigned, recognize the Elder Brothers as the principal factors in the Theosophical Movement of this age and the real Founders of the Theosophical Society, chief amongst whom on the outer plane was H. P. Blavatsky, and also recognise William Q. Judge as one of the Younger Brothers of the Lodge who now serves as a connecting link between the Masters and ourselves; and

*Whereas*, We recognize his many years of loyal service in the cause of Theosophy, and the success attained by the movement largely in consequence thereof, we therefore reäffirm our belief in his purity of motive, good judgment and right action, and pledge him and Those whom he serves our unswerving loyalty and support, and in confirmation thereof be it hereby

*Resolved: First*, that we, the undersigned, ratify the action of said Boston Convention.

*Second*, That we do hereby terminate our connection with those of the Chicago Branch who repudiate the action of said Convention, and hereby form ourselves into the *Loyalty Branch of the Theosophical Society in America.*

*Third*, That we extend a fraternal invitation to all members of the Chicago Branch to join us if, after deliberation, they desire to do so; and that we also cordially invite all persons to join us who are in sympathy with the objects of the Theosophical Society in America and desire to coöperate with us in efforts toward their realization.

This was signed by twenty-nine members.

## PACIFIC COAST ITEMS.

### PACIFIC COAST LECTURER'S MOVEMENTS.

DR. GRIFFITHS lectured on *Suicide* in Seattle and Tacoma April 14th and 15th. There had been a suicidal epidemic in that section, and lectures on this subject were very *apropos*. Local papers printed full reports. Accompanied by Bro. F. I. Blodgett, he started East to attend the Ninth Annual Convention April 17th, and arrived in New York City April 23rd. On the same evening he attended and addressed the Aryan Branch, also addressed the Brooklyn Branch April 25th. General work was done in and about Headquarters until the evening of April 26th, when with a large party he left for the Boston Convention. April 27th, 28th and 29th were spent in Convention work. April 28th, 8 p. m. Dr. Griffiths, with others, addressed the largest public T.S. meeting ever held in Boston. May 2nd, he addressed the Boston Branch and explained Pacific Coast Prison work. May 4th, he went to Malden to lecture, but a severe storm arose and prevented. Later he attended and took part in the Secret Doctrine Class. Mrs. Fanny Field Hering became greatly interested in T.S. Prison work as described by Dr. Griffiths and immediately set to work to get an opening for a lecture in the Charlestown Penitentiary. She succeeded, and at 10 a. m. Sunday, May 5th, Dr. Griffiths lectured in that institution on *Theosophy, Karma and Reïncarnation* to 500 prisoners. The Boston T.S. declare that the work shall be continued. 4 p. m. of the same day Dr. Griffiths lectured in Cambridge on *High Lights of Theosophy*, and in the evening spoke upon *Karma and Reïncarnation* to a large audience in Boston Headquarters. May 6th a union meeting of F.T.S. of Boston and adjacent cities was held at 24 Mount Vernon Street at which Dr. Griffiths explained methods of Branch and Public T.S. work employed on the

Pacific Coast and elsewhere. May 8th he returned to New York City and in the evening attended memorial services at Headquarters. On the evening of May 10th a lecture on general Theosophy was given at 328 East Houston Street where a T.S. Centre is established and maintained in that densely crowded district. Bro. Prater and others are doing a good work at this point among the working classes. Both attendance and interest showed good results of work already done there. May 11th, 8 p. m., Dr. Griffiths spoke in Harlem upon *Brotherhood*, and after the lecture met and talked with the members of the H.P.B. Branch upon methods of work in Branch and Public meetings. In the afternoon he attended and addressed the White Lotus Circle at Headquarters. *Heredity* was the subject lectured upon before the Brooklyn public meeting Sunday evening, May 12th. Monday, May 13th, the lecturer departed for Chicago where he had been invited to lecture.

## ENGLAND.

### ENGLISH LETTER.

Mrs. Besant arrived from India on Sunday evening, April 21st. On the Saturday following her arrival Mrs. Besant gave a public lecture on *Mahâtmâs as Facts and Ideals*. Contrary to her usual custom Mrs. Besant left the platform directly she had finished her address and no discussion was permitted.

The Eighth Quarterly Conference of the North of England Federation is fixed for May 11th, at Harrogate.

White Lotus Day was celebrated in the Metropolis by the Blavatsky, H.P.B., and Bow Lodges.

The membership roll of the H.P.B. Lodge continues to increase. On White Lotus Day a new portrait of H.P.B. was duly installed. The second reception was held on the afternoon of Saturday, May 4th, when about thirty members and friends listened to communications from Mrs. Keightley and Mrs. Cleather.

The Dublin Lodge has lately been studying Theosophy in Ancient Ireland, and finds that some recent examples of folk-lore unearthed in the West of Ireland after thousands of years of preservation by oral tradition, correspond in minute details with those of Ancient America and elsewhere, and also with Occult teachings. BASIL CRUMP.

## AUSTRALASIA.

AUCKLAND, New Zealand, April 17th. During the past month the following public work has been done by members of the local Branch: March 22d, W. Will read a paper upon *Self-made Men and Women*. March 29th, Mrs. Draffin was elected the delegate from this Lodge to the inaugural Convention of the Australian Section just formed, and on April 3d she left for Sydney accompanied by Miss L. G. Browne who goes with her on her own account. On Sunday evening, March 31st, in the Choral Hall, W. H. Draffin lectured on *The Dangers which Threaten our Children*; on April 5th, Mrs. Cooper read a paper upon *The Higher Self*; and on Sunday evening, April 14th, in Choral Hall, Miss L. Edger, M.A., lectured upon *The Theosophical View of the Atonement*.

### SUPPORT OF THE T.S.

Received from George E Harter $50 on May 20th, making total since January 16th, $180.

WILLIAM Q. JUDGE,
*President.*

## NOTICES.

WILLIAM Q. JUDGE'S EXPLANATION of the charges made against him read to the delegates after the April Convention at Boston, is being printed, and will soon be accessible to all members. A copy will be issued to each member in America.

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**By patience and virtue add hourly and daily to the strength of your character, which is all that you will carry into your next life.—*Farewell Book*.**

**ÔM.**